

Draft Reading Guide for Class Session on Augustine's Eschatology
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1. Augustine of Hippo was a theologian, Bishop, and Doctor of the Church who lived in 354-430 CE.
 - a. His writings during the Patristic Period laid the theological framework for Western Christianity's development throughout history.
2. Augustine's views on the distinctions between time and space, and the eschaton.
 - a. Central to Augustine's Eschatology is his sharp distinction between time and eternity
 - i. The distinction is between our human existence now in history, our lives now, with the final existence that we long for, released from the bounds of space and time, and in full union with God. (Daley 131)
 - ii. Augustine defines eternity as "a total freedom from duration, extension, or sequence," just being present in and with God (Daley 131)
 - b. Augustine sees the eschaton not as the end of the present age as we know it and the commencement of a new one, but the end of history itself and the beginning of the "eternal Sabbath," where we rest full in God outside the framework of space and time. (Daley 132)
3. Augustine lists the following events that will occur at the final apocalyptic drama: (Augustine, Book 20 Chapter 8)
 - a. Elijah returns
 - b. The Jewish People convert to faith in Jesus Christ
 - c. The Antichrist persecutes (although Augustine does not identify the Antichrist)
 - d. Christ comes back as judge
 - e. The dead are resurrected
 - f. The good are separated from the wicked
 - g. The material world is burned and renewed
 - h. Important: Augustine is very reluctant to identify any of the traditional apocalyptic signs with disasters of the contemporary world.
4. Augustine does not try to calculate the time when the world will end
 - a. In his sermons, he states that "apocalyptic signs of the end seem to always be appearing, and those who try to compute from them the exact time of the cataclysm are always disappointed (*Sermons 93.7.*)
 - b. Augustine advocates for Christian watchfulness, which he describes as "simply waiting for the Lord, persevering in Christian love until the "sleep" of death overtakes us.
5. Augustine on Judgement
 - a. Augustine alludes that hope in the return of Christ is a legitimate source of consolation of Christians who are mourning the death of their loved ones, but the return of Christ also means that judgement will take place: the purification of the Church and its members of sin
 - b. Augustine notes that this unmasking of human history will eternally distinguish between the saved and the damned.
 - c. Emphasis is placed on the need for judgment to reveal the justice and goodness of God's providence, which are often concealed in the present life.
 - d. Stress is placed on the importance of the cosmic dimension which will accompany God's judgment.
6. Augustine's differentiation between the 1st Death and 2nd Death
 - a. Augustine defines the "first death" of human beings, as one that takes place within the construct of time, which is their separation from God in sin and their liability to the violent separation of their soul from their body in physical death. (Daley, 136)

- b. Augustine defines the “second death” as eternal damnation, which will be experienced by sinners in a reunited soul and body that will not be destroyed. (Daley, 136)
- 7. Augustine’s distinction between the two resurrections
 - a. Augustine defines the first resurrection as the raising of “dead souls” from sin in this life, through conversion and the acceptance of divine grace
 - i. This takes place through the Sacrament of Baptism
 - ii. This first resurrection wipes away the stain of original sin as inherited from Adam and Eve
 - b. Augustine defines the second resurrection as the final raising of reanimated bodies from death, when Christ will judge all
- 8. Augustine on judgement (part 2)
 - a. The souls of the dead are immediately judged at the end of their lives.
 - i. Souls enter into the intermediate state, without their body. However, they have a phantom existence about them, that allows for our present world to experience visions of the underworld and apparitions of the dead.
 - ii. Augustine posits that the time for being merited reward or punishment is in the “here and now,” not after death.
 - iii. He also notes that the ability for the dead to profit from the prayers and good works that offered for them by the living depends on their deserving that ability during their lifetime.
 - b. Augustine notes that the rewards and punishments that are currently experienced by the dead are only a preview of their full eternal destinies, a taste of the reality awaiting them when their bodies are raised. This is Augustine’s view of the intermediate state. (Daley 142)
 - c. Augustine states that when the second resurrection occurs, the joy of the good will be greater, and the punishments of the wicked will be worse, as they will be tortured or rewarded along with their bodies
 - d. Augustine suggests that the souls of the just immediately experience the transforming joy of God’s presence. (Daley 137)
- 9. Augustine’s imagining of the resurrected body
 - a. Those who had died as infants or small children would be resurrected to their full maturity had they lived (Daley 146)
 - b. Matter that has been shared between persons (ie: human flesh that has been eaten by cannibals) will be restored to its original owner (Daley 146)
 - c. All of the organs of the present body would be restored to their ideal form
 - d. The sexual identity of men and women will be preserved, free from the current connection with shame and passion
 - e. The risen body will possess a light, airy characteristic about it
 - f. The interior life of the mind will be so fully integrated that everyone will know each other thoroughly, including their innermost thoughts.
- 10. Augustine’s Envisioning of the City of God
 - a. Augustine alludes that the eyes of the soul will be able to “see” God directly, in their own way, and this vision of God will be the basis for union with him. (Daley 145-146) This can be suggested as Augustine’s description of the Beatific Vision.
 - b. Augustine affirms that the humans that are saved will be the equals of angels, whom together will form a single heavenly community (Daley 146-147)
 - c. In his later works, he even speculates that God has determined to save some members of the fallen human race in order to make up for the original number of angels. (Daley 147)
 - d. Together, the angels and humans who have been transformed by the grace of Christ will form an eternal community, “a City of God.” (Daley 147)

11. Augustine's view on punishment
 - a. Augustine is very cautious in attempting to describe the type of punishment the damned will receive and sticks fairly close to what he believes are clear statements of scripture.
 - b. He equates some of the most severe punishments that await sinners in the afterlife are primarily their deprivation of the light of reason, and their subsequent ability to confess God
 - c. In some passages, he also poses that there are levels of punishment in hell that are suited to the particular crimes of the damned.
 - d. Augustine describes the second death as continual torment, where nobody dies and nobody lives. (Daley 136)
12. The reign of 1,000 years
 - a. The reign started between the incarnation and Pentecost, but it does not describe a literal thousand-year reign
 - b. The entire time of the Church on earth would consist of 1,000 years; this is a response to the sack of Rome by the Goths, and Augustine's point that the Kingdom of Rome is not the Kingdom of God
 - c. Augustine describes the Church acting as the Kingdom of God through her winning of souls
 - d. Unlike the Apocalypse of John, the thousand-year reign occurs now, rather than the future.
 - e. In the reign of three-and-a-half years, the devil will be unbound and the church will not be able to win souls.
 - f. Augustine alludes that these reigns do not occur concurrently.
13. Other notes (quoted from Dr. Hanneken)
 - a. God creates a new world order, but it doesn't pass away. There is no heaven according to Augustine. When our Body is renewed, we stay here on Earth.
 - b. The Church is the community of the living and the saints, including Christ invisible, the visible Church, and the invisible saints and martyrs.
 - c. In Augustine, the intermediate state is not to be confused with the second resurrection, it's more of a preview of the second resurrection.
 - d. The reward of the righteous and punishment for the wicked is much more intense in the intermediate state.
 - e. The ancient saints still went to hell until Christ redeemed them (through his descent into hell.)
 - f. The ancient saints now reign with the invisible Christ in the Church
 - g. Augustine interprets scripture and wants a cohesive script of scripture. He achieves this by being selective of what parts of scripture he takes literally and figuratively.

Testable Questions:

1. When does Augustine conclude that the first resurrection takes place?
 - a. At Baptism.
 - b. At Confirmation.
 - c. At Death.
 - d. At Birth.
2. How does Augustine differentiate between time and eternity?
 - a. The distinction is between our human existence now in history, our lives now, with the final existence that we long for, released from the bounds of space and time, and in full union with God.) Augustine defines eternity as "a total freedom from duration, extension, or sequence," just being present in and with God. (Daley 131)
3. Does Augustine have an idea of what the beatific vision would look like?
 - a. Augustine alludes that the eyes of the soul will be able to "see" God directly, in their own way, and this vision of God will be the basis for union with him. (Daley 145-146)